

ISLAM

THE RELIGION OF THE

FUTURE

المستقبل لهذا الدين

SAYYID QUTB

CONTENTS

I.	ISLÂM : SYSTEM OF LIFE	5
II.	RELIGIONS ARE SYSTEMS OF LIFE	11
III.	THE HIDEOUS SCHIZOPHRENIA.	21
IV.	END OF WHITE MAN'S ROLE	37
V.	THE ALARM	47
VI.	THE SAVIOUR	61
VII.	THE RELIGION OF THE FUTURE	71

GEMS FROM HADITH

"Allah has no mercy on him who is not merciful to men."

"Every one of you is the ruler and every one of you shall be questioned about those under ones rule."

"Give gifts to one another, for gifts take away rancour."

"The best of you are those who have the most excellent morals."

"Whoever believes in Allah and the Hereafter should not harm his neighbour, and whoever believes in Allah and the Hereafter should honour his guest."

CHAPTER - 1

Islam : System of life

Islam is a system for practical human life in all its aspects. This is a system that entails the ideological ideal—the convincing concept which expounds the nature of the universe and determines the position of man in this universe as well as his ultimate objectives therein. It includes the doctrines and practical organizations which emanate from and depend upon this ideological ideal, and make of it a reality reflected upon the everyday life of human beings. For instance, these doctrines and organizations include the ethical foundation and its sustaining power, the political system together with its form and characteristics, the social order and its bases and values, the economic doctrine with its philosophy and institutions, and the international organism with its interrelations. Inasmuch as these phases are concerned, I believe that Islam will be the religion of the future. In fact, this Islamic system is so comprehensive, interdependent and interwoven that it covers all aspects of human life and the various genuine needs of man as well as his different activities.

The religion, therefore, is not a mere emotional belief cut off from the actual domain of human life, as if any such Divine religion could be purely emotional and seclusive.¹ It is not the minimum rites of worship that believers would collectively or individually perform to achieve a modicum of faith. Nor is Islam limited to being a guide on the path to Paradise in the hereafter, while there are means which bypass religion when it comes to realizing secular welfare.

The ramifications of the Islamic system are so conspicuous and profound that it would be futile to attempt depicting it as an emotional creed divorced from practical life's organizations and institutions. Nor could it be taken as a belief that promises a Paradise in the next life to those who perform its rituals, without

1- See next chapter.

applying in their everyday life its distinctly unique institutions, jurisprudence, and methodology. The sacred vs. secular dichotomy has never been postulated in Islamic history, nor can it ever be. Other creeds that allege to be religious may claim such a hypothesis, but never Islam.

We are aware of the strenuous efforts which have been exerted for some time in an effort to confine Islam to the emotional and ritual circles, and to bar it from participating in the activity of life, and to check its complete predominance over every human secular activity, a preeminence it earns by virtue of its nature and function.

These characteristics of comprehensiveness, realism, and predominance in Islam were the reason behind the strenuous efforts of the international Christian offensive against the Muslim Nation in its Realm of Islam. They were as well the cause of the exhaustion suffered by a scheming international Zionism for a long time. Both had no alternative but to combine their prodigious efforts to attempt to restrict this religion to emotional belief and ritualism, so as to end its intervention and predominance in the systems of actual life in the first step, or first offensive, or a battle for ultimate annihilation.

Only gigantic efforts such as these have had any success, gaining the acme of "victory" by means of Kemal Ataturk the "Hero," who put to an end the Islamic Caliphate, separated religion from the State and declared the purely secular State. Other tremendous efforts had to be exerted in all the countries of the Muslim Nation in the Realm of Islam which were already under colonization. The goal was to dislodge the *Islamic Shariah* from its place as the only source of legislation, to replace it with European codes of law and to corner Islamic legislation in a limited, narrow circle called *status personalis*, or personal laws.

Consequently, upon this drastic victory achieved at the hand of the "hero" Ataturk, a second step, or a second battle, began in the form of a final offensive which is actually taking place now in all the Muslim countries which used to be Islamic. It is an effort to exterminate this religion as even a basic creed, and to

replace it with secular conceptions having their own implications, values, institutions, and organizations. These conceptions were expected to fill the vacuum of Faith with faithless dogma.

Such a trial was accompanied by brutal blows directed against the pioneers of Islamic renaissance in every place on earth, where all the belligerent factions which had never before agreed on any issue, now joined hands. They had a common fear of this imminent Islamic revival, which was inevitably due in accordance with natural developments and facts of life, a revival apprehended by the persistent indications of various signs.

Nevertheless, we are certain that this religion of Islam is so intrinsically genuine, so colossal and deeply-rooted that all such efforts and brutal concussions will avail nothing. We are also certain that the dire need of mankind for this system is much stronger than the acrimonious hate of its enemies. Humanity is heading for the deep, awful precipice of destruction. The sages are ringing the bells of alarm and are searching for the way of escape, but there is no escape except by returning to God (*Allah*), and by following His path and righteous system. From everywhere there are loud voices of people calling for help and rescue who are searching for a "saviour" with certain imagined features and properties. But these features and properties belong to this religion of Islam and to nothing else.

It is owing to the lofty design of this religious system and the natural need of mankind for such a system, that we conclude with unshakable conviction that Islam will be the religion of the future. It has an unprecedented role to play and it will be duly called upon, because this expected role cannot be performed by any other creed or system, regardless of the approval or disapproval of the enemies of Islam. In reality, we believe that the whole of mankind cannot dispense with this religion for long. Human beings may adopt arbitrary practices here and there (as is the case in both East and West), yet we are sure of the results of such experimentation and of their ultimate conclusions. These experiments are all going round in a strictly vicious circle: the circle of human conception, human trials and human experience,

all of which are hampered by ignorance, imperfection, weakness and lust.

Salvation necessarily requires breaking this vicious circle with the initiation of a new genuine experiments on an entirely different basis: the basis of a Divine system issuing from knowledge instead of ignorance; perfection instead of faultiness; strength instead of weakness; and sagacity instead of whimsical opinion. Such a basis would be established by rejection the worship of people and holding to the worship of God alone, and nothing besides Him.



The distinction between the makeup of this religion and other systems is that, according to the way Islam is constituted, people worship One god Who is distinguished by His Divinity, Creatorship and Omnipotence in the full meaning of the words. They derive their conceptions, values and standards, institutions, legislature and laws, orientation, ethics and morals from Him alone. In other systems people would worship different gods and idols. By so doing, they confer upon other human beings, not upon *Allah* the Almighty, the right of trusteeship over them. They make gods of men like themselves, acquiring through this human agency their conceptions, values and standards, their institutions, legislature and laws, their orientations, ethics and morals.

We call such systems pre-Islamic (atheistic) systems, irrespective of their forms, environments and times. The reason for this designation is that these ignorant systems are built on the very same unsound basis from which Islam came to liberate people. Islam meant to establish strict Monotheism for all people and to demolish those ideologies which require the worship of man by man God alone should be worshiped.²

"Do they seek for other than the religion of God?- while all creatures in the heavens and on earth have, willing or unwilling, bowed to His will (accepted Islam), and to Him shall all be brought back,"
(III.83)

2. See the study of venerable Allama Maududi *The four Terminologies in Qur'an*.

The Islamic way of life which is being described is not a temporary system that fits into a specific historical era, nor is it a local system set up for merely a certain generation or a particular environment. It is, in fact, the basic system ordained by God for the dynamic human life, to the end that life may continue to develop within these Divine limits and be exalted according to the way God has always honored those who worship Him alone in purity.

This way of life stands as a universal, everlasting attestation for all successive generation. And when any external universal phenomenon affects the cosmos in its integral existence, human beings draw pain and destruction upon themselves whenever they overlook it or contradict it. Accordingly, either people will strictly follow this system and thus become Muslims (those who submit to God), or they will adopt some other man-made way of life and embrace the ignorance of atheism. This religion of Islam hurls its challenge directly at the heart of misbelief. It came primarily to eliminate atheism and to topple it from its arrogant pedestal; to invite people away from the worship of other human beings and to direct their worship to God, Who alone is worthy.

People must decide whether to live up to this Divine way of life in its entirety and thereby comply with the universal and human natural order, or to adopt some other system initiated by man himself. Should it be the latter, the decision will clash with natural laws and human nature, man being part and parcel of God's universe. Such a collision must have its dire consequences sooner or later.

But we are confident, as previously affirmed, that people will come back to God and His way of life, and that the future rests with this religion. We are also confident that all the frantic efforts being made to vitiate this religion as the appropriate system for dynamic existence will meet with failure, for the simple reason that this religion by its nature is not meant to be isolated from life. In fact, seclusion is not in the nature of any revealed religion

CHAPTER - 2

Religions are system of life

There is a strong co-relation between the social order and the ideological ideal. Still stronger than co-relation is the basic biological emergence of the social order from the ideological ideal. The social order, with all its characteristics, is an offshoot of the ideological ideal. It grows biologically and naturally, and is completely adapted in accordance with the assessment of life which that conception demands relative to the human situation, fate of existence, and the goals of man in this life. This type of growth and evolution are in the right course of things; indeed, such is the only course. No social order could naturally and righteously emerge and establish itself unless it derives from a realistic conception of the facts of life and the ends of human existence. The objectives incumbent upon any social order invariably relate to the stabilization and fulfillment of human existence. The rights assumed by men by virtue of his function in this world serve to determine his course of action, the means he is entitled to use for reaching his goals, and the tenor of his relations between his fellowmen, his organizations, institutions and all that encompass the term "social order."

A social order established on another basis is an unnatural, arbitrary system which will be lacking in vital elements and therefore doomed to be short-lived. Harmony between the motion of man and the cosmos, his human nature and his genuine requirements, can never survive under an unnatural system. When the balance of harmony is absent, man is destined for misery and hardship, regardless of the material and productive facilities such systems may offer him. The collision of the arbitrary societies with the natural order of things and with human instinctive behaviour will inevitable lead to the destruction and annihilation of those societies.



Growth and evolution, being phases of the co-relation between the ideological ideal and the social order, may be generalized to comprise principles for a complete system of life which would include man's emotions, morals, forms of worship, rituals, traditions and every terrestrial human activity. Now, since revealed religion comprises a system of life, it becomes a convincing concept that includes the social order which derives from it to administer all human activities.

We may equally contend that each system of life is a "religion" in the sense that religion functions in society as the philosophical mooring that determines the fiber of life in that society. If the system derives from a Divine ideological ideal, then the society would be adhering to a Divine religion. If it is instituted by the ruler or the tribe or the people (that is, if it derives from a human doctrine, concept or philosophy), then this society would be practicing a "ruler's religion," or a "clan's religion" or a "people's religion."⁽³⁾

The contemporary exponents of social doctrines, theories and philosophies do not hesitate to express the fact that they formulate creeds to mold the life-styles of people in their own image. In this fashion they substitute for Divine religions their individualistic social, patriotic or national doctrines.

Communism is not a mere social system. It is an ideological ideal, expressed in terms of "dialectical materialism," based on the material aspect of this world and the existence of material contradictions which cause world evolution and revolution. This dogma promulgates a purely economic interpretation of history, ascribing all evolutions in human life to the means of production. Therefore, it is not a mere social order; it is a creed that gives rise to (or allegedly leads to) a social order, even though there is conspicuous incongruity between the origin of the theory and the reality of the system derived from it.

Similar is the situation with other systems and orders of life. Their authors call them creeds and speak about "our social creed" or "our patriotic belief" or "our national creed." All such

3. Viz. the definition of "religion" in *The Four Terminologies in Qur'an*, by Maududi.

designations express a religious bias. In fact, every system or order of life is a "religion" for that life. The religion of those who live such a life becomes that system which orders their manner of living. If people adopt the system which God has revealed, they would be following God's religion; if they adopt another system they would be following someone else's religion. This manner is so obvious that we believe further clarification to be unnecessary.



Because of these well-attested facts, one can say definitely that there has never been a Divine religion which was meant to be confined to spiritual belief alone, divorced from the realities of human experience in its manifold practical aspects. Nor has such a God-sent Faith consisted of hollow ritual collectively or privately performed by its devotees. Such a religion could never be a "personal affair," leaving the weighty matters of life subject to laws derived from sources contrived by human creeds.

No one who is wisely instructed in the significance of the term "religion" could imagine that a Divine religion confines itself to people's emotions, or ends in empty ritualism, or becomes *status personalis* by exercising no influence whatever over the practical activities of life, offering people no guidance in mundane matters, whether conceptional, meditative or moral. No religion revealed and sent by Almighty God, Allah, would be restricted to the affairs of the Hereafter while leaving to human intuitional "religion" the earthy aspect of life. Such an assumption makes mockery of the omnipotence of God and belies the frailties of the human constitution! This absurd dichotomy implies that Al-Hakim (The All-wise God) can organize and supervise but one side of life, in which he exercises His limited prerogatives, while the other sides of life are distributed to the jurisdiction, control and supervision of other gods!

That is so ridiculous a postulate that even those who entertain such an attitude must laugh at themselves and mock at the inept incongruity of their idea, once they view the matter from the fair foresight of the right perspective.

A further aspect of this proposition is that the human personality is unitary in nature and composition, functioning as a unit which cannot move in balance nor act in harmony unless it is dictated by one system emerging from one conception.

Now, when man's conscience and feelings are governed by a certain law but his actual life and activities are governed by another, and when the two laws emerge from different conceptions, one from human imagination and the other from the inspiration of God, then such an individual must suffer something similar to schizophrenia. He would fall an easy prey to the consequences of the conflict between his conscientious feelings and his active material realities, and he would succumb to anxiety and bewilderment. This Pathology is presently quite conspicuous in the most developed countries of Europe and America. It is the result of the struggle between the remnants of a vanishing religious conscience and other values disassociated from that conscience. This struggle has taken place after the hideous schizophrenia of separation between actual life and religion which was caused by certain events peculiar to the history of Christianity.⁴

The revealed religion of God offers a comprehensive, complete explanation to the whole world of existence and its relationship to the Creator. It soundly determines the kind of relations that realize the highest human objectives, as well as the natural rights to which man is entitled and the means by which he can reach the grandest of objectives-the means by which he gains the blessings of god assuring his happiness in this world and in the hereafter. This can be achieved only by following one integral, cogent system that does not tear him into psychological fragments, but saves him from the malignant disease of schizophrenia. In this way he will avoid the ultimate collision between his nature and the natural order of the whole universe.

Every divinely-inspired religion is constituted so as to provide men with the basis of that uniform creed by which they can fabricate the emotional, spiritual or practical elements of their

4. See following chapter titled "The Hideous Schizophrenia."

system of life. The mission of religion, basically, is to establish working contact between mankind and the Divine Reality, and to provide for co-relation between their way of life and God's unique system, thereby striking harmony and homogeneity between their belief and practice, between their direction and that of the universe.

Religion inspired by God are designed to permeate into every fiber of the activities of life, not to function as mere emotional feeling that stagnates in the depths of the heart. Nor are revealed faiths meant to serve as tutors of a few ethical principles, or as rudimentary rituals for perfunctory performance in churches or mosques, or as a so-called personal affair (*Status personalis*) limited to one side of life. God says in the Holy Qur'an:

"We sent not an Apostle, but to be obeyed, in accordance with the will of God." (IV:64)

* * * * *

Accordingly, the Old Testament included a set of beliefs and divine laws. The Jews were commanded to apply the laws therein to all aspects of their lives, not to make their Torah a basis for purely oratorical preaching laden with emotionalism, nor a basis for rituals to be slavishly performed by rote in their temples. God says:

"It was We who revealed the Law (to Moses): therein was guidance and light. By its standard have been judged the Jews, by the Prophets who bowed (as in Islam) to God's will, by the Rabbis and the Doctors of Law: for to them was entrusted the protection of God's Book, and they were witnesses thereto. Therefore fear not men, but fear Me, and sell not My Signs for a miserable price. If any do fail to judge by (the light) of what God hath revealed, they are (no better than) unbelievers." (V:47:48)

These verses of Holy Qur'an about the Law of Moses are but an example of the sort of multiple injunctions delineated in the Torah. Moses (peace be upon him), and the Jewish prophets of following centuries, applied these injunctions in the practical national life of the Hebrews.

Then came Jesus (peace be upon him) with Christianity. He was sent by God as a prophet to the Jews, confirming and corroborating the Law of Moses, to bring to light its profoundest principles. He reprieved some of the instructional penalties imposed upon the people and absolved them from the need for atonement in respect of certain transgressions, such as those referred to in the Qur'an:

"For those who followed the Jewish Law, We forbade every (animal) with undivided hoof, and We forbade them the fat of the ox and the sheep, except what adheres, to their backs or their entrails, or is mixed up with a bone: this is recompense for their willful disobedience; for We are True (in Our ordinances)." (VI:145)

The Jewish Law was thus so ratified after clarification as to be held a judicial code and a system of life as well. God says in the Qur'an:

"And in their footsteps We sent Jesus, the son of Mary, confirming the Law that had come before him, We sent him the Gospel; therein was guidance and light, and an admonition to those who fear God." (V:49)

Then Muhammad (peace be upon him) came with Islam, not to revoke the previous righteous Divine laws, but to corroborate and encompass them, because Islam is the last and most comprehensive message from God to all mankind. It came to reveal the right way of guidance for Mankind, providing a complete vast interpretation of the system on which human life is based, the system which redeems people from the ignorance of paganism and brings them near to Divine Reality, thereby attaching their mundane activities to the purview of the Law of God, and their consciences to the fear of God. Allah has affirmed:

"To thee We sent the Scripture is truth, confirming the Scripture that came before it, and guarding it in safety: so judge between them by what God hath revealed; and follow not their vain desires, diverging from the Truth that has come to thee. To each among you have We prescribed a Law and an Open Way. If God had so willed, He would

have made you a single people, but (His plan) in to test you in what He hath given you, so strive as in a race in all virtues. The end of you all is to God; it is He that will show you the truth of the matters in which you dispute."

"And this (He commands): Judge thou between them by what God hath revealed, and follow not their vain desires, but beware of them lest they beguile thee from any of that (teaching) which God hath sent down to thee. And if they turn away, be assured that for some of their crimes it is God's purpose to punish them. And truly most men are rebellious." (V:48-49)

"Do they then seek after a judgement of (the days of) Ignorance? But who, for a people whose faith is assured, can give better judgement than God?" (V:50)

Even before these major religions, every revealed plan of worship came to uphold the unitary Divinity of God and to reinstate His unitary system among the people. Their makeup perhaps differed in the details of their moral code, but they were always identical with respect to the original conception and the ultimate great objective, which is the disavowal of worshipping anything except the One True God and Him alone.

The Qur'an sums up this fact in other injunctions, which also expound the nature of the unique Islamic system that leads to the Divine Creator of man and the universe, the Omnipotent One over them both. The Qur'an illustrates as well the importance of this final, most perfect way of life, declaring the sublime distinction between this religion and other religions not revealed by God. It says:

"Whatever it be wherein ye differ, the decision thereof is with God: such is God my Lord. In Him I trust, and to Him I turn."

"(He is) the Creator of the heavens and the earth: He has made for you pairs from among yourselves, and pairs

among cattle; by this means does He multiply you. There is nothing whatever like unto Him, and He is the One that hears and sees (all things)."

"To Him belong the keys of the heavens and the earth: He enlarges and restricts the sustenance to whom He will, for He knows full well all things."

"The same religion has He established for you as that which He enjoined on Noah—that which We have sent by inspiration to thee—and that which We enjoined on Abraham, Moses and Jesus: namely, that ye should remain steadfast in religion, and make no divisions therein: to those who worship other than God, hard is the (way) to which thou callest them. God chooses to Himself those whom He pleases, and guides to Himself those who turn (to Him)."

"And they became divided only after knowledge reached them - through selfish envy as between themselves. Had it not been for a Word that went forth before from thy Lord, (tending) to a term appointed, the matter would have been settled between them; but truly those who have inherited the Book after them are in suspicious (disquieting) doubt concerning it."

"Now then, for that (reason), call (them to the Faith), and stand steadfast as thou art commanded; nor follow thou their vain desires, but say: I believe in the Book which God has sent down; and I am commanded to judge justly between you. God is our Lord and your Lord. For us (is the responsibility for) our deeds, and for you for your deeds. There is no contention between us and you. God will bring us together, and to Him is our final goal." (XLII:10-15)

In the Qur'anic narrative about Shu'aib (peace be upon him) and his people, the Madyanites, there is mention of legislation for fulfilling the practical obligations of life and the objections

raised by the people against God's law because of their ingorance. It was abysmal ingorance - similar to our contemporary one - of the nature of religion, which surely demands a comprehensive system for regulating life, not a tranquilizer for the inner conscience or rote exhibition in temples.

"To the Madyan people (we sent) Shu'aib, one of their own bretheren. He said: 'O my people! Worship God: ye'have no other god but Him. And give not short measure or weight. I see you in prosperity, but I fear for you the penalty of a Day will compass (you) all round. And O my people! Give just measure and weight, nor withhold from the people the things that are their due. Commit not evil in the land with intent to do mischief. That which is left to you by God is best for you, if you (but) believe! But I am not set over you to keep wutch.' They said: 'O shu'aib! Does thy (religion) of prayer command thee that we leave off the worship which our fathers practiced, or that we leave off doing what we like with our property? Truly, thou art the one that forbeareth with faults and is right-minded."

(XI:84-87)

The same fact is reflected in the Qur'anic narrative about the message of Salih (peace be upon him) to his people:

"But fear God and obey me; and follow not the bidding of those who are extravagant, who make mischief in the land, and mend not their ways."

(XXXVI:150-152)

Here Salih urges them to return to the religion of God and His way of life, and to leave the worship systems characterized by extravagance and mischievousness. He urges them away from control by slaves - their fellow human being - to submission to God in every aspect of daily life.

In another place, God defines the essential mission of all the prophets and the general mission of His Books as that of judging between people in those matters which alienate man from his brother and his Creator:

"Mankind was one single nation, and God sent Messengers with glad tidings and warnings; and with them He sent the

Book in truth, to judge between people in matters wherein they differed." (II:213)

This verse puts to an end all controversy about the mission of the Book and the Messengers, and determines that the significance of Divine religion is that it is synonymous with that system of life which God Himself has established.

* * * * *

We need not further emphasize, in this general essay, the natural relation of religion to life, since religion has no co-relation with the vital needs of mankind unless it does organize our everyday mundane existence, guiding us along the path of life by its righteous concepts, ideas, laws and directives. The fundamental system of human life is necessarily based on the convincing concept of a Faith which interprets the nature of the universe, its relation to the Creator, man's situation and objectives therein, man's relationship to the universe and how he can achieve his objectives. The Ideological ideal, in essence, determines all human relations as willed by Allah, whether with Him or with the universe or with other living creatures including our fellowmen.

Unless the wisdom behind such a comprehensive interpretation comes from God; unless the life-system is based on Divine values, people will be left victim to the impotence of human whims and fallible ideas. Every revealed religion would save us from this misfortune by exalting our consciousness to the level of Divine wisdom. Indeed, unless people submit to God alone by responding to Him in all things, they will have no choice but to submit to other human beings. But God's religion came to liberate men from the false worship of other men.

We shall now pass on from this axiomatic fact, which indeed would have sparked no debate had it not been for the unpleasant circumstances that occurred in Europe which led to the hideous schizophrenia, separating religion from the State and from life itself.

Let us quickly review those unfortunate circumstances. God has rescued the course of History and His religion from their consequences, but man has left himself open to their resulting conclusions.

CHAPTER - 3

The Hideous Schizophrenia

It is not natural for religion to be segregated from life in this world, nor is it natural for the Divine system to be confined to conscientious feelings, ethical rules and ritualistic worship. Nor is it in its nature to be immured in a restricted corner of human life and labelled a "personal affair."

A revealed religion can never single out a narrow sector of human life and subject it to God, or be content with negativity, while, other sectors and positive actions are subjected to other gods to administer, either individually or collectively, enforcing such laws, doctrines, institutions and organizations as they may deem fit.

It is not in the nature of revealed religion to initiate a road to the Afterlife, a road which leads people to Paradise, except that recognized path of active labour and toil for the purpose of developing life in accordance with the system approved by God.

It is not in the nature of revealed religion to become an irrelevant, plaything, a disfigured, hideous and insignificant phantom, or a conglomerate of conventional functions completely inconsistent with rules for practical living.

It is not in the nature of religion, even those not revealed by God, to accept such a deformed and bleak outlook. Where, then, has this malaise of negativity come to contaminate religion? How has this deplorable distinction between religion and life come about?

This hideous schizophrenia took place under lamentable circumstances, leaving its destructive traces in Europe, and from there to the whole world wherever Western views, institutions and ways of life have conquered other human societies. Once people deviated from God's system, they had to continue following the fatuous ideologies of their own invention, leading predictably to their present miserable state wherein individuals suffer the terrible consequences of their ideological shortcomings,

moaning from the pain inflicted upon them by their fellowmen. Still worse is their ineffectiveness in riding themselves of their abominable man-made Hell. But we shall leave this unhappy misery to later chapters and discuss here the circumstances leading to the Hideous Schizophrenia.

Judaism sought to establish a viable Divine system of life and was succeeded by Christianity, which pursued the same system after effecting some modifications. Nevertheless, the Jews reacted unfavourably to the message of Jesus (peace be upon him) and renounced the Atonement he introduced as commanded by Allah, though he said to them, as related in the Qur'an:

"I have come to you to attest Law which was before me, and to make lawful to you part of what was before forbidden to you. I have come to you with a sign from your Lord. So fear God and obey me." (III:50)

The Jews resisted Jesus and his message inviting people to gentleness, peace, spiritual purification and renouncement of ritual formalities which do not bear on faith. Finally, they induced Pontius Pilate, the Roman Governor over Palestine at the time, to attempt the murder of Jesus by crucifixion. But God alone ordained the time of his death and raised Jesus to Himself (We do not know the manner of Jesus' death, as there is no definite injunction in our Qur'an or Traditions regarding this.)

Whatever the case may be, the relation between the Jews and the followers of Jesus took a deplorable course. The later converts, coming in great numbers from a Gentile cultural environment, had no love for the Jews, whereas the Jews developed even more enmity toward these converts. Consequently, each group stood apart in its isolated camp, resulting in the acrimonious detachment of Christianity from Judaism, despite the fact that the first Christians sought merely to renovate Judaism through a slight modification of its laws. As is so evident from the teachings of Jesus, Christianity sought to imbue an elevated spiritual consciousness to the moral ethics of the older faith.

Consequent with this unpleasant separation of the two parties, the Christian Bible was also practically separated from the "Old Testament" though the latter continued to be respected as Holy Scripture. But the Christian legalism became independent from the Law of Moses (the mainstay of Judaism) and as a result of this alienation, Christianity lost the Divine legislative principles which administered the secular affairs of life.

Nevertheless, if the Christian ideological ideal had remained as sound as that expounded by Jesus Christ (peace be upon him), it could have presented still the right interpretation of the universe, of the situation of man therein and of his primary objectives in this world. It could have brought the Christians back to the Law of Moses, as clarified by Jesus to ease some of the Jewish restrictions on worship and human relations.

But what happened was that the followers of Jesus were subjected to atrocious persecution by both the faithless Jews and the pagan Romans who were their temporal rulers. This led the Disciples (the students of Jesus) and their followers to hide themselves and to move and act in secrecy for long periods of time. Amidst such circumstances they altered the text of their Scriptures, transmitting the history of Jesus and the events in his life in a haphazard fashion, being unable to verify freely the authenticity of those narratives. As a result the Gospel (Injil) as inspired by God to Jesus, was interpolated among these legends and narratives about the life of Christ—stories which came from different and conflicting sources. These hybrid compositions have been called "Gospels" but they are for the most part the words of these students and their own versions about the biography of Jesus, with quotations here and there from what was originally The Gospel. The most ancient of these "Gospels" was written a full generation after Christ, and Christian historians greatly differ in fixing its date, estimating it between 40 A.D. and 64 A.D. They differ as well about the language it was originally written in, as they have found but one single translation.

It was Paul who was considered the principal propagator of the Christian faith to the Gentiles, himself being a Roman

heathen* converted to Christianity. Paul's conception of Christianity was adulterated by the residues of Roman mythology and Greek philosophy. That was a catastrophe which inflicted Christianity since its early days in Europe, over and above its disfiguration during the early period of persecution when the prevailing circumstances did not allow for examining and authenticating its religious textual bases.

*".....Paul wrote his epistles after the first century A.D.** and such writing attested the blending of religious assimilations with philosophical mythology- especially that part concerning incarnation. He used to say: 'the Christ in sitting on the right of God, praying for those to whom he beseeches the good so that His Word may abide in them.' Or again.....'He begs Him forgiveness for them, declaring to them that they will attain glory once he comes back to earth'. From his sayings, it seems that he expected a quick resurrection of Christ, and he often reckoned to him as ".....our God, Jesus the Messiah.' He even called himself 'the messenger of Jesus the Messiah in accordance with the ordinance of God, nor Saviour and Creator Jesus the Messiah.'"⁵*

But the greatest calamity was the subsequent event which was considered, at face value, the triumph of Christianity. It happened when the Roman Emperor Constantine embraced the new religion and enabled the Christians to become the ruling party in 355 A.D. The American writer Draper*** describes this event and its deplorable results in his book Science and Religion, indicating that idolatry and polytheism entered Christianity by means of hypocrites who assumed high posts in the Roman

* Paul (Soul of Tarsus) was a Roman citizen and a Jew by birth. His religious perspective was pagan. He departed from the Monotheism of Judaism for the pagan polytheistic concept of the Trinity. (Editor).

**Christian historians usually date this between 60 to 80 A.D. (Ed.).

5- Allah. by Abbas El-Akkad.

***J.W. Draper, History of the Conflict between religion and science, published in 1874 (Editor).

Empire. They pretended to be Christians, though they did not heed the dictates of religion in the least, nor were they ever faithful to it. The nominal Christian Constantine was himself one of these. He spent his life in suppression and debauchery, never observing the rites of his church but for the last few days of his life, being baptized only on his deathbed.

The Christian community, while powerful enough to keep Constantine king, could not crush or eradicate idolatry. Christianity's principles became muddled and transmuted as a result of its struggles and conflicts, leading to formation of a new synthetic religion displaying conspicuously equal elements of both Christianity and paganism. In this respect Islam differs from Christianity. It completely exterminated its rival (idolatry) and propagated its principles pure and without opacity. But this Emperor, Constantine, was a slave to his lusts and had no genuine religious convictions and he deemed it in his interest and the interest of the two competing ideologies (idolatry and Christianity) to have unity and reconciliation. Paradoxically, the Christians did not object to the idea! It seems that they believed the new faith would prosper if mingled with the popular pagan creeds, but would eventually rid itself of the absurdity of idolatry.

* * * * *

However, the religion never did rid itself of the impurities of paganism, as devoted Christians had hoped for, but continued its course polluted with heathen myths and conceptions. Still worse, it was so encumbered with political and racial differences that it used to alter and modify its basic principles in accordance with its political aims. In this respect Alfred Butler, in his book *Arab Conquest of Egypt*, says that these two centuries (5th and 6th centuries A.D.) were an era of continuous strife between the Egyptians and the Romans, stimulated by differences of race and religion. The religious differences were more acute than the racial ones, since the main trouble at that time was the enmity between the Royalists and the Monophysites. The first faction, as the title indicates, was the party supporting the imperialist State and the king. They believed in the traditional dual nature of Christ, while

the latter, which was the party of the Egyptian Copts, completely denied that belief and opposed it with such vehemence and fanaticism that we would hardly expect to find in any reasonable nation, let alone a nation professing belief in the Bible.

Again, T.W. Arnold, in his book *The Call of Islam*, commenting on these sectarian, political and racial differences and their effects on the innovations, additions and alterations in Christianity, stated that Justinian succeeded in giving the Empire an appearance of unity one hundred years before the Islamic conquest. But soon after his death the unity cracked and the Empire was in dire need of a strong, mutual feeling to tie the provinces to the capital of the State.

As for Heraclius, he exerted many efforts to reunite Syria with the central government, yet achieved no success. Unfortunately, the measures he took for reconciliation led to the accentuation of the differences instead of their removal. There was no other substitute for patriotism but religious emotion. So, by interpreting the faith in such a manner that enabled him to pacify the people, he attempted to put an end to the disputes between the conflicting parties and to bring about conciliation between the Orthodox Church and those who denounced religion, and between the central Government and those who were at odds with it.

In 451 A.D., the Council of Chalcedon declared that Christ should be recognized in both his divine and human natures. These cannot be distinguished, they postulated, because of their unity. Thus, they viewed Christ as "true God" and "true Man," though united in one entity and in one body, not two divisible or separate bodies - but consolidated in one entity which is Son, God, and World.

Arnold continues his analysis, stating that the sect of Jacobites rejected that declaration and never admitted to but one nature of Christ. They claimed that he is the compound of entities, having all the Divine and human qualifications. Yet, the personality possessing such characteristics ceased to be dual and became one single compound of entities.

The unfortunate circumstances which influenced Christianity at its very inception, then its political success as shown above, added to the subsequent political and racial contentions, disfigurations and modifications in the creed. As a result, the ideological ideal was burdened with the elements of so called "mysteries" quite alien to its nature as a Divine religion. Accordingly, the Christian conception, as modulated by successive graftings at the outset, and as edited by the general and private religious councils later on, became unable to give authoritative Divine interpretation to the nature of existence and its genuine relation to the Creator. Nor could it elucidate the reality and attributes of the Creator, or the nature of human existence and the proper goals of mankind. These elements must be correctly assessed so that the social order deriving from and dependent upon them will be sound and correct as well.



Matters did not stop at undermining the vitality of the ideological ideal, but more unfortunate eventualities worsened the situation still further. The Church wanted to check the trend of extravagant Roman living and the voluptuous indulgence, which had become extreme just prior to the advent of Christianity. Draper describes this degeneration in an elaborate passage from Science and Religion. He stated that as the Roman Empire had reached the acme of military and political power, and as its civilization reached its zenith, it suffered an extreme setback in its morality, religious belief and social behaviour. Romans became lascivious and wanton, believing that this life is the chance for lustful enjoyment and that the individual should rejoice in luxury and sensual pleasures. Their casual abstinence and fasting acted on them as stimulants to greed and lust. Their tables were glittering with gold and silver utensils enamelled with gems. They were surrounded by servants in decorated attire and by half-naked girls who disclosed their lusts. They enjoyed their luxurious baths, their vast arenas for pleasure and wrestling, whether with each other or with lions, where they fought till they soaked in their own blood.

Somehow, those heroes who conquered the world believed that if there were anything worthy of worship, it was Power. Power could bring man the wealth which others collected by their sweat and toil, and if one could win his battle, he would be entitled to confiscate monies and property, and to impose taxes and tributes on the defeated. They believed that the head of their Roman Empire was the symbol of this invincible power, and therefore the Roman life reflected pompous and glamorous royal ways of living. But all that was a superfluous illusion similar to that we perceive in the Greek civilization during its decline.

Though the Church well desired to curb this refractory canine appetite and to stop the prevailing degeneration, yet it did not tackle the problem from the right angle, nor did it possess any remnants of the genuine righteous Christian ideological ideal with which to establish justice among men and to strike a balance between the extremes of human behaviour.

In reaction to this malignant mode of life, a trend of rigorous monasticism pushed forth so ruthlessly that it brought more disaster to humanity upon the heels of the savagery of Roman atheism. Asceticism and abstinence (with the vows of poverty and celibacy) became a part of the welfare in life. The inventiveness of those natural potentialities which are necessary for human survival and civilization on the one hand, and for the performance of man's functions as vicegerent to God on the other, was suppressed and obliterated. This sharp deviation from man's nature was held up as the emblem of human perfection, piety and virtue, though such asceticism and abstinence were not sanctioned by God, and were not necessary for any normal life.

Monasticism did not remedy the degeneration; on the contrary, it gave vent to struggle between two extreme parties, both of which were far from the right way and ignorant of the needs of humanity. W. Lecky, in his book *History of European Morals*, depicted the conditions of the Christian world in this historical era, where monasticism and debauchery prevailed side by side, stating that the outstanding characteristics of the social life at that time were gross immorality and debasement of character. Prostitution, lasciviousness, favoritism toward king,

princes, and the rich; competition in luxurious fashions and ornaments and counterfeit values such as these, were in full swing. The whole of life was oscillating between extreme profligacy and extreme monasticism. Indeed, the very cities that produced the greatest number of monks were the same cities that fostered the most flagrant prostitution!

Therefore monasticism, stemming from ecclesiastical conceptions which deviated from the original Divine Christian one, fell short of being even a moral code for the Christian world. In fact, it left a certain apathy against religion, even though religion was not to blame for monasticism, and feelings of revolt were incited against this system alien to human nature. That explains why monasticism was an unfortunate element in the formation of the eventual Hideous Schizophrenia.

It was a catastrophic event when people who underwent such strict deprivation lest they would not be admitted to paradise, discovered that the private lives of the clergymen were saturated with luxurious enjoyment and full of the most perverted debauchery.

Indulgences (dispensation certificates) were initially issued by the Church according to a resolution giving it that right in one of its numerous "ecumenical councils." These councils assumed the authority to change, add or omit whatever they wanted of the Christian creed. The Twelfth Ecumenical Council resolved unanimously that, since Jesus Christ had conferred upon his Church the authority to grant forgiveness of sins, and since the Church had been exercising this right since the early days, the Church would reserve to itself the practice of this procedure for the salvation of the Christian peoples. The Council resolved as well to excommunicate anyone who alleged that these certificates were useless or who denied the Church its right to grant them. However, it was decided to use his right in moderation and with precaution, tradition says, so that this ecclesiastical instruction might not be misused or become unduly lenient.

When we add these certificates to the strictness of the Church regarding asceticism and abstinence in the name of religion, and

to the moral laxity of the clergymen and the perfidity of their private lives, we can realize the unfortunate circumstances which eventually led to the hideous schizophrenia which afflicted Europe in its dark history.

* * * * *

But the story did not end there either. The Church initiated acrimonious litigation against the emperors and kings not merely in the sphere of religion and morality, but also relative to political influence and sovereignty. "Dispute and competition between the papacy and the empire started in the eleventh century. It was in full swing when the papacy achieved its victory at the beginning, and when Henry IV, the representative of the empire, was compelled in 1077 to go in submission to meet the pope in the Castle of Canossa. The pope refused his admittance till his court besought him the same; then he was allowed to enter barefooted, clothed in coarse wollen dress and declared repentance which was accepted by the pope. The conflict continued with vigor till the papacy succumbed in weakness."⁶

The Church, taking advantage of its disputes with emperors and kings over political power, exploited the people in the worst of ways by imposing exorbitant taxes which it collected directly. People began to grumble and suffer from these levies and the dissatisfied rulers manipulated the people's ordeal to insinuate revolts against the Church by every means possible. They resorted mainly to unveiling the scandals of the clergymen, exposing their clandestine perfidy and personal debauchery, which had been disguised behind priestly robes and ecclesiastical ritual.

Then came the final blow that established the hideous schizophrenia that put to an end any working relationship between religion and practical life in Europe, finally separating the religious ideal from the social order. It was the greatest crime committed by the Western Church against itself, the Christian religion and against all the religions of the world up to this time. How did that criminal act unfold?

6. Nadwi, A.H. in *What the World Lost by Muslims' Decadance*.

First, the Church monopolized the right of understanding and interpreting the Bible by prohibiting any thinker from outside its own clannish cadre from trying to understand or interpret it.

Then followed the introduction into the creed of abstract dogmas that were absolutely incomprehensible, inconceivable and incredible. Some examples of these abstractions we have already quoted from Arnold's book on the truth about Jesus. The Church converted these vague doctrines into "divine mysteries" or rituals of worship, the most striking of which was its dogma about the Eucharist (Lord's Supper), against which Martin Luther, John Calvin and Ulrich Zwingli revolted in the establishment of what was called Protestantism.

The issue of the Eucharist was a novelty without foundation in the Holy Book, early Christian history or the ecumenical councils.

What happened was that Christians customarily ate bread and drank wine during Easter, and called this The Lord's Supper. Later on, the Church alleged that the bread and wine were "transubstantiated" into the actual body and blood of Christ. Whoever ate that bread and drank that wine when converted, would find Grace through the flesh and blood of Jesus.

The Church had imposed this allegation upon its followers and forbade rational discussion of it on pain of excommunication!

Over and above these abstract fallacies inserted in the creed and rites, concurrent with prohibiting people to verify them in the Scriptures (which they were barred from trying to interpret), the Church followed suit with absurd theories about life and the universe. It gave intellectual sanction to certain geographical, historical and phisic views and postulates which prevailed at that time and which were full of mistakes and fabulous imagination, declaring them exempt from discussion, correction, refutation or even replacement.

This was the final blow, because these unscientific dogmas represented sheer falsehood, susceptible to refutation by simple experimentation. Furthermore, seeking and verifying knowledge was an activity which God has exhorted the human mind to

explore objectively with all its endowed qualifications, without any specified views pre-imposed by God.

In this context, A.H 'Nadwi concisely and precisely comments as follows on the repercussions of this disastrous calamity in his esteemed book. *What the world lost by Muslim's Decadence:*

"One of the gravest mistakes committed by the European clergymen, and even it might be one of the biggest crimes committed against Religion and reflected on these clergymen, was what they have foisted in their Holy Books from some human knowledge and contemporary information about history, geography, and natural sciences. Such foisted scientific information might have been the utmost they could know by the time and was thus taken for granted as irrefutable facts beyond doubt.

"However, the acme of knowledge at a certain time is not absolute nor static, as human knowledge is ever increasing and developing. If Religion was built on such human knowleged, then it is a structrue on sinking sand. Clergymen might have grafted their books with such information motivated by the best of intentions. Nevertheless, they have harmed themselves as well as their Religion, since such grafting initiated the untoward struggle between science, reason and Religion, which Religion was eventually badly defeated. It was a Religion where right and wrong, purity and forfeit were blended, and where its champions could gain nothing but complete defeat after which they could never regain their prestige. Worse still, was the aftermath; as the whole of Europe went non-religious and almost atheist.

"Furthermore, clergymen foisted again all that had been related and was common knowledge as well as some interpretations of the Old and New Testaments concerning geography and natural science. They gave such information the religious sanctity and considered it an

integral part of the Religion in which everybody should believe and reject whatever might run contrary to it. They wrote books about it and called that nonsensical geography 'Christian geography'- hung tenaciously to it - and qualified whosoever disbelieved in it as heathen.

"All that happened at the time when rationalism in Europe was erupting and when scientists started breaking through religious traditions, openly refuting the Christian geography and vigorously criticizing its books. They declared their unbelief in such ideas as sacrosanct, propounding their discoveries and experiments. This aroused the anger of the Church, and provoked its responsible leaders in Europe who considered such scientists heretics and unbelievers. Consequently, they spilt their blood and confiscated their monies in the name of Christianity, and established the Inquisition Courts to punish - in the words of the pope - 'those atheists and profanes scattered in towns, houses, forests, caves and fields.' The Inquisition Courts did not waste time and acted with zeal doing their utmost to exterminate any adversary in the Christian world. They originated a network of spies all over the countries, keeping tight control on every activity, suspected every new idea and inquired into intentions so much that a Christian theologian once said in this regard that..... 'nobody can be Christian and die in the normal way.

"It is estimated that the victims of these courts amounted to three hundred thousands, among which thirty two thousands were burnt alive. Among those was the renowned physicist Bruno whose idea of multiplicity of worlds enraged the Church to the extent that it condemned him to death without shedding a drop of his blood. This simply meant burning him alive! There was as well the famous scientist Galileo who believed in the rotation of Earth around the Sun and who paid his life for his belief.

"At this stage, the educated and the renovators became impatient and declared their revolt against the Church, its clericals and all conservatives. They denounced all that was related to them, be it creed or education, science or morals. They contracted the enmity of the Christian religion to start with, then all religions without exception; and the struggle between the pioneers of science and rationalism and the leaders of Christian religion - or more precisely, the religion of Paul - became a struggle between science and Religion in general. The revolutionaries came to the conclusion that science and Religion are two irreconcilable opposites and cannot survive together. One had to stick to and believe in either and abandon the other. Religion to them was reminiscent to the blood of martyrs who lost their lives for the sake of science and research, and to those innocent souls slain in response to the cruelty of clergymen and for their unfounded skepticism. Religion was reflected on their minds, pale, stern faces, frowning foreheads, fierce looks, impatient indignance and daft stupid mentalities. They felt disgusted in their hearts and were bent on hating and fighting the ecclesiastics and whatever they represented or propagated. And their successors inherited these feelings and bitter reminiscences.

"Unfortunately, those revolutionaries did not have enough patience and perseverance to go deeper in their studies, nor had they enough docility, tranquility and clear thinking so as to discriminate between the Religion and those who monopolized religious leadership. They failed to distinguish between the obligations and responsibilities enjoined by religion and inflexibility, despotism and misrepresentation assumed by the ecclesiastics. Had they ever so discriminated they would not have despisingly abandoned religion. But rancor and spite to ecclesiastics together with rashness and immature thinking - as usually the case with most revolutionaries everywhere - did not allow deliberate reconsideration of religion."

These, in general, are the most important events that caused the hideous schizophrenia from which Europe and the whole modern world now suffer. Europe revolted against an irrational brand of ecclesiasticism that passed for religion. Her example was followed by many others all over the world, without discriminating between one religion and another. Europe revolted against a Christianity that had been disfigured from its beginning, and whose Divine characteristics and conceptions, values and foundations had been dramatically forged and grafted. Europe revolted against the arbitrariness of the churchmen who committed this crime against themselves, against religion and against the whole ill-fated world, and who incurred upon themselves a universal enmity led by a West full of spite on account of this foisted religion and its daft priests. All these circumstances are (thanks to God) purely European and not universal. They are related to a particular sort of religious dogma, but not to the essence of religious Faith, and are rather confined to a particular historical span of time. It is certain that humanity can always dispense with the sad repercussions of these circumstances once it realizes the historical facts leading up to this struggle.

But salvation cannot be achieved through the European mentality. The soul of Europe is tightly enveloped in the web of its own historical aberrations and the consequential mental and emotional trauma. It has become schizophrenic by the unfortunate struggle between reason and religion, a pathology which is reflected in European literature, art, politics, economics and the very quality of life.

CHAPTER - 4

End of white man's role

The late English philosopher Bertrand Russell said that the time of the white man's rule has come to an end. That he should maintain his domination indefinitely is not in the natural scheme of things. Russell believed that the white man would no longer know such happy days as those he enjoyed over the past four centuries. According to him, the Russian may be the only white man with a chance to spread his influence over Asia. Asian peoples hate imperialism and colonialism and they suppose that the Kremlin has no imperialistic objectives. They have not fully experienced its influence before, whereas they have been for long ages under the rule of the Western man and have been victimized by his reckless political experiments. Because of this, Russell believed that the authority of the Western countries is on the wane in Asia, with perhaps only India living in harmony with the Western world. He suspected that the Arab world, including Egypt and Pakistan, would join the communist camp.

Bertrand Russell enunciated this prophecy in 1950. It may seem that events subsequent to it, particularly the fall of China to communist control, have proven the correctness of this prophecy. However, we consider that this is only the superficial glance of materialistic logic typical of the Western mind, no matter how ostensibly liberal. Russell was renowned for his liberal thinking but he was equally influenced by his particular environment, its ideological legacies and civilization. These elements restrict the thinker from breaking the bonds of those limiting impressions which act as a handicap to objective and comprehensive assessment, and interfere with consideration of issues from new angles.

* * * * *

The days of the white man's rule have ended because the civilization of the white man has already exhausted its restricted

usefulness. It has no more pragmatic conceptions; ideas, principles or values to offer searching humanity; nothing really appropriate for leading humanity to actual progress and development. Their civilization has become sterile after the achievement of the Magna Carta in Britain, the principles of the French Revolution, and the rights of individual freedom hammered out at the beginning of the so-called democratic "American Experiment." These values, which never developed fully, and which were never implemented fully, flourished during specific intervals and under restricted circumstances. But they are insufficient for a progressive humanity whose needs go far beyond the accomplishments of those values, as evolved by the Europeans.

All these civilizations were cut off from the original source without which social orders, principles and values cannot survive: the source of belief issuing from God which gives comprehensive interpretation to existence, to the status of man and his objectives on earth. Hence, they were basically temporary civilizations, without roots attached to the depths of human nature.

Because these civilizations did not issue from that Divine source and origin, they were established on bases repugnant to the nature of life and human beings. In their fundamentals, and by their methods, these civilizations have neglected the real needs of humanity, the needs that emerge from the nature of his formation and creation, and they grotesquely overlooked the primary values which make him human. These were not only neglected and overlooked, but vehemently routed and overran.

What happened owing to such unfortunate circumstance resulted in the hideous schizophrenia which gave birth to a civilization that has been established on ideological, emotional and realistic bases that are antagonistic to religion. It continued its course in a manner opposed to human reality, to genuine human needs and to the righteous values which should impress and characterize human life.

This explains why mankind felt tremendous misery under this civilization which was originally designed (or supposedly so) for his service, development and welfare. And when a

civilization clashes with the basic nature of humanity the inevitable result, after a time of struggling, of adversity and sacrifice, losses and disappointments, damage and death (be the time long or short) - the inevitable eventual result is the victory of humanity, because human nature is more profound, refined and more permanent than the passing phases of various civilizations.



When this comprehensive criterion becomes the measure of permanent values for survival, then the Russians, the British, the Americans, the French, the Swiss, the Swedes, and all other whites stand on the same footing. Indeed, the Russians would definitely appear more backward and degenerate because of their arbitrary system which cannot survive without its abominable police machinery, its bloodbaths, its liquidation purges and its concentration camps. Such a system is more contradictory to human nature, in whole and in part, than any other system. Theoretically speaking, Marxism is completely ignorant of the human soul, its nature and history, not to mention Marxism's ignorance of the nature of existence and the interpretation of life and the universe. It ascribes all human incentives to the feeling of material hunger and to the struggle for material gain. It describes all historical events as due solely to change in the means of production. It abrogates the most important human values that distinguish man's history from that of the animals, and denigrates man's most significant function, man being the primordial positive element on this earth in the making of history. Marxism depicts the future as void of all human legacies, assuming that human beings will be philanthropic angels: each individual producing his utmost but receiving only according to his needs. It assumes that all this would take place without control or government, without a heavenly belief alluring man to Paradise and scaring him from Hell, and without any plausible logical reason except that amazing legendary "revolution" which (according to Marxism) will be instituted in the nature and character of humanity

just as soon as the "bourgeois" elements are eradicated and the "proletariat" are at the helm of affairs.

If this "scientific" conception of the future of man appears so legendary, the Marxist conception of history is no less incognizant of the essential lessons of human nature and human history. As long as such glaring ignorance of man's makeup persists, and as long as such mythology prevails in Marxist doctrine, we can never expect that a pragmatic system of life could be applied, unless it is imposed by dictatorial means commensurate with the arbitrary eccentricity of this conception ignoring the natural facts which violently clash with its own implication.

In practice, Marxism was obliged to drop its most sacred dogmas, justifying their relinquishment, which was almost *in toto*, on the pretext that the doctrine is evolutionary, despite the fact that there is no doctrine so loaded with static theories and arbitrary judgements as Marxism. The main tenets of Marxist doctrine succumbed to the exigencies of natural laws, and nothing was left but the State with its despotic system which the Russians had known well in the days of the Czars.

According to this "disintegrating" doctrine, the State should have already started to disappear within the past half century! But it is common knowledge that the State is still there, fattening day by day and devouring everything, including the people themselves!

It may be an interesting anomaly that Marxism, which assumes the eventual disappearance of the government, is the same Marxism under which the government has eventually become the only existing today that has an identity! The individual, the people, and the prerogatives of human nature simply do not exist under Marxism.

Marxist doctrine is nothing more than incomprehensible "scientific" fallacy. As for the police state which was established in Russia under its auspices, it harks back to the days of the Czars, and it can be imposed on backward nations for only a limited period of time, because people who are aware of their identities

cannot tolerate it for long. Those nations that suffer its cruel injustices instinctively oppose Marxism vigorously, despite previous long submission to the tyranny of Czars and dictators. Marxist doctrine cannot survive except by coercion and in an atmosphere of intimidation and suppression, although the clique of the Communist Party predominates over the administrative machinery, and even though the State monopolizes all sources of gain and livelihood. Despite the indoctrination of the young through special institutions, the strong grasp of the State over the means of information, the adherence of all teachers to the communist ideology; despite the liquidation actions taken against persons whose loyalty to communism is suspect, despite all such oppressive measures, the system must be so detestable to the people and repugnant to human nature to the extent that all these measures are futile in securing it from the mutiny of the people and from natural revolution against it. Nature does not tolerate such an arbitrary arrangement for long, and the proof of failure in any social order is that it cannot continue without intimidation and suppression.

* * * * *

This demonstrates that the prophecy of Bertrand Russell is superficial in its premises and conclusion. The realities of the situation exceed the circumference of the limited materialistic mentality, which merely complies with the orientation of the present materialistic civilization.

However, the problem is much more serious and much more profound! It is the critical problem of a civilization detached from God and His arrangement for life. It is the problem of the social orders, the schools of thought and the secular doctrines which have not issued from the original Divine unitary source, and consequently could not provide man with the correct unitary explanation of the Creator, of the reality of man and his relation to this existence and of the ultimate goals of man as well as the legitimate means for realizing them.

It is the problem of hideous schizophrenia, which is the common denominator between all the systems prevailing in the

white man's world where the Russians, the Americans, the English, the French, the Swiss, the Swedes - and all who follow in their steps, whether in the East or West - where all these stand on the same precarious footing.

There is no real difference between the secular origin of all these social orders. Nor is it of any significance, for example, to maintain open churches in capitalist America or to close them down in communist Russia, or simply to neglect them and be indifferent, upholding the freedom of atheism, as in the case of socialist Sweden.

Superficial differences are insignificant as long as the social orders and the schools of thought in all these countries do not derive their inspiration from the Divine ideological ideal, those convincing concepts which alone can give the right interpretation to the reality of man and his created position, and the *raison d'être* of his existence. These are the basic elements from which emerge the foundation of social order and the right criteria of thought, taking full cognizance of the real makeup of man and responding to his genuine needs. Such is the problem in its profound and comprehensive reality. It is quite different from that depicted by Bertrand Russell, who engulfed it in logistic bounds. He was himself entrapped in the modern materialistic civilization, as is the fact with all Western thinkers who are entirely influenced by their environment and the hideous schizophrenia which prevailed over them during five bitter, acrimonious centuries.

* * * * *

But, what comes after this?

There is that inanity which ravages the structure of Western culture together with all its doctrines and systems. An inanity whereby the soul is suffocated and humanistic values and privileges are degenerated while material possessions are accumulated and their trivial values artificially increase till they overwhelm every essential value of mankind.

It is the inanity that threatens the growth and development of human life because it leads to a standstill and even to retreat and retrogression, despite the gigantic material conquest and

progress. This is due to bypassing the real constitution and needs of human nature when contemporary civilization came into being.

The glitter of this materialistic culture should not blind our sight from the tangible misery which mankind suffers under its sway, and those fired missiles and rotating artificial satellites should not divert our attention from the precipice towards which man and his value systems are frenetically dashing.

Man is the most cherished of God on this earth, the fundamental creature therein, the vicegerent over its potentialities. whatever is on earth lies at his disposal, or so it should be. Humanism is the ultimate scale by which his development or his backwardness should be measured, while his spiritual happiness is the measurement of the fitness or unfitness of the elements of his civilization to his nature.

Therefore, if we see man's humanity and human conceptions are sliding downward;

If we see him, accordingly, degenerating in his inspiration, intelligence and morality;

If we see him deteriorating in his sexual relations to a level lower than that of the beasts;

If we see his basic functions inoperative, debilitated and atrophied.

If we see him in misery, anxiety and skepticism, suffering from affliction, distress, nervous and psychological diseases, perversion, idiocy, insanity and crime as never before in all history;

If we see him roving without destination, killing his monotony and weariness by such means as exhaust his soul, body and nerves: adopting narcotics, alcohol and the like perverted dark ideas, desperate and elusive doctrines such as existentialism and its disastrous analogous ideologies:

If we see him killing his children or selling them to purchase refrigerators and washing machines, as has happened in lost Europe;

If we observe him in such distress, then there is warrant for saying that whatever material facilities technology may achieve

in this luxury-loving civilization apart from acknowledging the priorities of the needs of the soul, this does not suspend in the least the actual decadence of humanity, the duress it is suffering and the unhappiness afflicting it. Nor can scientific material progress remedy the failure of this civilization or save it from its approaching doom, nor change the fact that humanity is in dire need of another genuine way of life, free in its origin from the basic defaults which vitiated human life and forfeited the fruits of science, knowledge and civic progress. Man is in need of a social order that enables humanism to justify its existence (as ordained by its great Creator) and to utilize the powers of the mind, science and experimentation for establishment of a system appropriate to the real needs of mankind and to the exigences of the basic natural instincts.

The role of the white man has come to an end, whether he is Russian, American, English, French, Swedish or anything else. It came to an end by virtue of the hideous schizophrenia in European history and in all doctrines and systems prevailing in the West.

There must be a basis of convincing concepts for all doctrines, plans, systems and organizations on which man's life is structured. There must be a correct interpretation of existence, of the position of man therein and of his ultimate goals in life. This correct interpretation, as well as the correct interpretation compatible with the factual realities of life, not the faulty impressions of people as imagined through their limited minds, their lusts, desires and emotionalism, is one of the necessities of human life.

That is what the white man's civilization has neglected and has even vigorously struggled against. In this respect, all systems prevailing in the West and the East are alike.

But man is the same, and has been so since his creation. He is always in need of a belief to satisfy his heart, to inspire his concepts and to provide him with the all-inclusive interpretation of his life and of the cosmos around him as well as of his relation and that of the cosmos to the Supreme Creator. He is in need of a belief that will uphold objectives that are greater than himself,

beyond his generation, further than his present, and more exalted than his reality. It would attach man to a transcendent Being Who would guide and protect him, Whom he would love and fear, Whose anger he would avoid. From God man would seek his contentment and solicit help for every good deed, being ashamed of facing Him with evil and awaiting from Him the full righteous reward in compensation for what he might have missed in the course of his struggle against evil in this world. Man needs a belief in this Being to Whom he attaches the whole of his life, and from Whom he learns his patterns of thought and codes of behaviour as well as his rites of worship. This achieved, all his life becomes homogeneous and consistent, without disparity or contradiction.

Man may find preoccupation for a while in his physical hunger, his material yearnings for various products and the different categories of sensual pleasure. But such terrestrial requirements cannot exhaust the fount of human subjectivity and even when they are sated other human needs call for fulfillment. In fact, as soon as these material needs are satisfied other aspirations which cannot be met by food, drink, dress and all sorts of possessions start stirring within him. It is a hunger of quite a different category: hunger for the belief in a power greater than man, in a universe greater than the tangible and in a sphere greater than this secular world. Man longs for a compromise between the laws adopted by his conscience and the laws ruling his activities in life, between the rhythm of his personal reality and that of the cosmos. He yearns for one God who will give him his moral and social laws alike.

No system for life can confer happiness on mankind unless it satisfies all these multiple hungers and yearning contained in the profound makeup of the human essence. But this significant qualification is missing from the white man's civilization.

Because of this reason, which underlies every other reason, the white man's role has come to an end.

CHAPTER - 5

The Alarm

At present, one hears voices of alarm coming from everywhere, warning mankind of its catastrophic end under the white man's faithless civilization. The alarms vary: some admonish against stumbling down the precipice of decadence and some caution against falling headlong into the deep chasm of Marxism. Accordingly, suggested remedies for these imminent dangers vary. But these remedies are all a vain exercise in futility, because they do not tackle the root of the problem and do not dig out the relevant deep taproots buried in the soil of European culture.

Examination of these alarms and suggested remedies underscores the shortsightedness and myopic dysfunction of the European mentality!

We could imagine those bewildered thinkers confined in a cage of pseudo-scientific intellectualism, with their feet fettered to its bottom. However hard they try to leap from the cage, they never succeed in leaving it. They are the prisoners of a fallacious "realism" which hinders them from prudently searching the horizons of the future.

This is a state of affairs which occasions a serious responsibility for the champions of the Islamic way of life. The real salvation of humanity, whose whole existence is jeopardized, cannot be achieved but by destroying that cage, stepping from it and looking at the situation from a completely independent angle. Only then can be formulated a comprehensive conception of the whole problem, with new solutions emanating from this new perspective.

Before we go further, let us record here two examples of the alarms and remedial suggestions conceived from the shortsight angle.

an eminent politician of our generation, Mr. John Foster Dulles, a former American Secretary of State.

* * * * *

In a voluminous book entitled *Man the Unknown*, Dr. Carrel rendered judgement against the present materialistic civilization which eradicates the most significant characteristics of man. He warns of the explicit dangers threatening mankind consequent to man's transgression of the natural laws (which never leaves such aggressors without punishment), and declares the ignorance of science about the reality of man, not to mention the simplest facts related to the personal psychical, and physical constitution. Following are some excerpts from his alarming verdict and his remedial suggestions:

"The only claim of this book is to put at everybody's disposal an ensemble of scientific data concerning the human beings of our time. We are beginning to realize the weakness of our civilization. Many want to shake off the dogmas imposed upon them, and also for those who are bold enough to understand the necessity, not only of mental, political and social changes, but of the overthrow of industrial civilization and of the advent of another conception of human progress."

(Page : 11)

"In the organization of industrial life the influence of the factory upon the physiological and mental state of the workers has been completely neglected. Modern industry is based on the conception of the maximum production at lowest cost, in order that an individual or a group of individuals may earn as much as possible. It has been expanded without any ideas of the true nature of the human being who run the machines, and without giving any consideration to the effects produced on the individuals and on their descendants by the artificial mode of existence imposed by the factory."

(Page : 35)

".....Man should be the measure of all. On the contrary, he is a stranger in this world that he has created. He has been incapable of organizing this world for himself, because he did not possess a practical knowledge of his own nature. Thus the enormous advance gained by the sciences of inanimate matter over those of living things is one of the greatest catastrophes ever suffered by humanity. The environment born of our intelligence and our inventions is adjusted neither to our stature nor to our shape. We are unhappy. We degenerate morally and mentally. The groups and the nations in which industrial civilization has attained its highest development are precisely those which are becoming weaker. And whose return to barbarism is the most rapid, but they do not realize it. They are without protection against the hostile surroundings that science has built about them. In truth, our civilization like those preceding it, has created certain conditions of existence, which for reasons still obscure, render life itself impossible. The anxiety and the woes of the inhabitants of the modern city arise from their political, economic and social institutions." (Page 38)

"No advantage is to be gained by increasing the number of mechanical inventions. It would perhaps be as well not to accord such importance to discoveries of physics, astronomy, and chemistry. In truth, pure science never directly brings us any harm. But when its fascinating beauty dominates our mind and enslaves our thoughts in the realm of inanimate matter it becomes dangerous. Man must now turn his attention to himself, and to the cause of his moral and intellectual disability. What is the good of increasing the comfort, the luxury, the beauty, the size, and the complications of our civilization, if our weakness prevents us from guiding it to our best advantage. It is really not worthwhile to go on elaborating a way of living that is bringing about the demoralization and the disappearance of the noblest elements of the great race." (Page : 50, 51)

"Man is the result of heredity and environment, of the habits of life and thought imposed upon him by modern society. We have described how these habits affect his body and his consciousness. We know that he cannot adapt himself to the environment created by technology, that such environment brings about his degradation. Science and machines are not responsible for his present state. We alone are guilty. We have not been capable of distinguishing the prohibited from the lawful. The dogmas of scientific religion obliged us to modify their programmes. Hygienists would be asked why they concern themselves exclusively with the prevention of organic diseases, and not with that of mental and nervous disturbances. Why do they pay no attention to spiritual health. Why do they isolate ill people with infections, and not those who propagate intellectual and moral maladies. Why are the habits responsible for organic diseases considered dangerous, and not those which bring on corruption, criminality and insanity.

".....Economists would realize that human beings think, feel, and suffer, that they should be given other things than work, food and leisure, that they have spiritual as well as physiological needs. And also that the causes of economic and financial crises may be moral and intellectual. We should no longer be obliged to accept the barbarous conditions of life in great cities, the tyranny of factory and office, the sacrifice of moral dignity to economic interest, of mind to money, as benefactions conferred upon us by modern civilization. We should reject mechanical inventions that hinder human development. Economics would no longer appear as the ultimate reason of everything. It is obvious that the liberation of man from the materialistic creed would transform most of the aspects of your existence. Therefore, modern society will oppose with all its might this progress in our conceptions.

"However, we must take care that the failure of materialism does not bring about a spiritual reaction. Since technology and worship of matter have not been a success, the temptation may be great to choose the opposite cult the cult of mind. The primacy of psychology would be no less dangerous than that of physiology, physics and chemistry. Freud has done more harm than the most extreme mechanists. It would be as disastrous to reduce man to his mental aspect as to his physiological and physiochemical mechanism. The study of the physical properties of blood serum, of its ionic equilibria, of protoplasmic permeability, of the chemical constitution of antigens, etc., is as indispensable as that of dreams, libido, mediumistic states, psychological effects of prayers, memory of words, etc. Substitution of the spiritual for the material would not correct the error made by the Renaissance. The exclusion of matter would be still more detrimental to man than that of mind. Salvation will be found only in the relinquishing of all doctrines....." (Page:255)

This is the summary of Dr. Carrel's alarm. What are his remedial suggestions? What is his proposed solution for salvation? What is that system which rectifies the mistake of our times regarding the belief in matter - and matter alone without, at the same time, neglecting this material aspect, taking a middle course and considering the totality of man and of human existence? What is that system which makes man the master of matter, without ignoring it and without resorting to the delusions of Freudian psychology or to the monasticism of the Middle Ages?

At what conclusion has he arrived after his profound comprehension of the calamity threatening mankind, and after his exhortation for turning aside from industrial civilization and bringing about another conception of human progress relinquishing all doctrines?

Let us listen to his answer and be stunned:

"We are the victims of the backwardness of the sciences of life over those of matter.

"The only possible remedy for this evil is a much more profound knowledge of ourselves. Such a knowledge will enable us to understand by what mechanisms modern existence affects our consciousness and our body. We shall thus learn how to adapt ourselves to our surroundings, and how to change them, should a revolution become indispensable. In bringing to light our true nature, our potentialities, and the way to actualize them, this science will give us the explanation of our physiological weakening, and of our moral and intellectual diseases. We have no other means of learning the inexorable rules of our organic and spiritual activities, of distinguishing the prohibited from the lawful, of realizing that we are not free to modify, according to our fancy, our environment, and ourselves. Since the natural conditions of existence have been destroyed by modern civilization, the science of man has become the most necessary of all sciences." (Page : 39)

This is all that the internationally-renowned scientist could suggest after his cogent assessment of the imminent calamity! The fact that he arrived at this suggestion, considering the only possible solution to the problem - which is that either man preserves his humanism or he will decline and drift towards barbarism and savagery - is a matter that immediately draws attention to the defects of this civilization's judgement of the genuine needs and profound makeup of mankind, as we have mentioned previously. This culture encircles Westerners within the "boundaries of science and reality" where they can hardly break free, and avers that the solution will never be forthcoming apart from this. On the contrary, any objective solution must come from someone who watches the situation from without and not from within.

The fact that human sciences are far behind material sciences is not, as Dr. Carrel is inclined to state, incidental; it is a natural

consequence, inevitably due to the assessment of the role and value of mankind based upon a fraudulent ideological ideal. Such is the conception on which his civilization was built when it departed from the religious, righteous ideological ideal that affirms the dignity of man and considers him the vicegerent of God on this earth.

The weaknesses in the capitalistic system of production related by Dr. Carrel, where humanism is absent and man's exalted attributes and real needs are overlooked, are due to the emergence of the industrial order from conceptions and systems which are designed to foment enmity against religious ethics and the Divine ideological ideal. They ridicule the idea of moral intervention in the economic order of life.

Similarly, people's reliance on their scanty knowledge of human nature and reality, or more accurately, as Dr. Carrel puts it, on their staggering ignorance, is not incidental. It is a direct result of the spirit of animosity against all knowledge about man provided by God or His Divine system. It is the same animosity on which this civilization has been established and which originated from the unfortunate circumstances and attitudes of the Church in Europe towards science.

From the above glimpses, we can realize that the problem is much more intricate than the suggestions of our internationally-renowned scientist admit of, owing to the moral restrictions imposed upon his meditation by the sterility of his civilization.

* * * * *

As Dr. Carrel felt the danger of the encroachments of materialistic industrial civilization upon the values of man and his personality, Mr. John Foster Dulles, a former American Secretary of State, similarly perceived the danger of communism, whose social order is based on materialism and the economic interpretation of history, as a menace to the United States and the Western world. In his book *War or Peace*, Mr. Dulles vociferously cautions against this danger and appeals for its obliteration. But his remedial suggestions also lacked vigor and substance. He appealed to the clergy to undertake a task beyond their possibilities and beyond

the proper scope of their duties, especially after the historical events which took place long ago, affecting the Church and the Christian nations.

In a chapter entitled "Our Spiritual Needs," Mr. Dulles says:

"Something gone wrong with our nation, or we should not be in our present plight and mood. It is not like us to be on the defensive and to be fearful. That is new in our history. The trouble is not material. We are establishing an all-time record in the production of material things. What we lack is a righteous and dynamic faith. Without it all else avails us little. The lack cannot be compensated for by politicians, however astute, or by scientists, however inventive, or by bombs, however powerful. Once a people comes to feel dependent on material things, unfortunate consequences are inevitable. At home, or institutions do not attract the spiritual loyalties needed for thier defence. There is confusion in men's minds and a corrosion of their souls. That makes our nation vulnerable to such hostile penetration as is illustrated by the spy activities so far revealed. No F. B. I., however efficient, can protect us under these circumstances." (Page: 253)

Mr. Dulles then quotes the saying of Jesus that one should seek "God's kingdom and His justice before everything else, and all the rest will come to you as well." (Matthew 6:33)

"But when that happens, then comes the great trial. For, as Jesus warned, those material things can readily become the rust that corrodes men's souls. Thus, there is a familiar pattern. Men who feel a sense of duty to some higher Being strive here to do His will. Because of their faith, they have power and virtue and simple wisdom. They build not only for the day, but for the morrow; not merely for themselves, but for mankind. A socety so founded will, when nature favours, produce wealth and luxury for many. When those by-products come, they seem so good that they become

prompted to be the all-sufficient end. Men are drawn away from long-range creature effort. They struggle to get and to hold material things.

"With that change comes ever-growing danger. Americans had security in the only way in which security can be assured, namely, as a by-product of great endeavour. When our endeavour lagged and we began to seek security as an end in itself, it more and more eluded us. It will always be that way. However, rich we are, security cannot be bought at any money price. Five billions, or fifty billions, is not enough. Security and peace are not purchasable commodities. The Roman Emperors in their declining days tried to buy peace, and the effort only whetted the appetites of those who sought to destroy them." (Pages: 255-256)

In addition, Dulles says that whereas the influence and security of his people were declining, the influence and security of the Communists had been increasing. Communism can execute, and has executed, policies under the name of the "Great Communists Soviet Experiment," and experiment by which communists attracted the imagination of the world, exactly as the Americans had done in the nineteenth century with the "Great American Experiment." Dulles says that Americans know the communist allegations are dubious and fraudulent; that the communists will never open the doors to allow others to judge the experiment which they have applied in their country; that those who are trapped in their false ideological snares will soon find the truth. He compares the seductiveness of communist propaganda to the web spiders weave that shimmers in the sunlight. Communist tyranny sucks the vital power of nations caught within the web. Nevertheless, communism elicits response from the masses everywhere: in Asia, the Pacific islands, South America, Africa and even in Western Europe.

"Stalin said: 'The strength and vitality of Marxism Leninism lies in the fact that it does base its practical activity on the needs of the development of the material life of society.' Many non-communist countries of the world, including indeed many "Christian" nations of the West, now seem to put primary emphasis upon developing the material life society and to subordinate the spiritual development of the individual. The communists cite that to prove that even the Western societies have had to adopt the materialistic thesis of communism. The leaders in the West do not make any convincing denials, and the prestige of Soviet communism in the world is greatly increased.

"The difficulty is that we, ourselves, are unclear as to our faith and the relationship of that faith to our practices..... We have failed lamentably to see that we can get social justice without practicing atheism and materialism.... Because we have not seen that, many of our people have lost faith in a society of freedom. As a nation, although still religious, we have lost the connection between our religious faith and our practices. We keep religion and practices in separate compartments.

"We no longer see that our faith is relevant to modern conditions. Once the connection between faith and works is broken, we can no longer generate a spiritual power that will flow throughout the world."

This admonition of Mr. Dulles, and the warning of Dr. Carrel, cannot be responded to so easily as pretended. Nor can the problem be solved by the challenge which Mr. Dulles has set before the churches, political institutions and every individual who fears God and loves his country.

The issue goes much deeper. Because the churches have lost those Christian teachings which would inspire a fundamental reformation of life. This was so particularly after the apostasy it

underwent first at the hands of Paul, then Constantine, and finally the ecumenical councils and the popes.

Even that remnant of Christian conception, that little bit which Mr. Dulles invokes, has become alien to the American culture, which is established on a refractory form of "individualism" reflecting the extreme usurious and monopolistic doctrine of capitalism.

I do not believe that Mr. Dulles himself, when uttering his danger signals, really comprehended how these remnants of Christianity would have to be applied. The First exigency Christianity would apply itself to is the abolition of the usury system which constitutes the bedrock of the present capitalistic civilization. This system of usury, which victimizes humanity and destroys ethical culture, is prohibited by the Christian religion as well as by other revealed religions, and by the dictates of sound logic.**

It appears that Mr. Dulles wanted a fading shadow of Christianity which would not disturb the *status quo* of the capitalist economic system, but would conveniently serve his Mr. Dulles asks for too much if he expects them to establish Mr. Dulles were serious about applying the restraints of religious morality to all phases of our life, this would not work in view of the unbridgeable gap between sound Christian teaching and practical or realistic life as he sees it - a gap which was dug up and deepened by five hundred years of bitter contention and strife.

Furthermore, Mr. Dulles is asking the churchmen and the spiritual leaders to do the impossible when he exhorts them to produce a new system from what they still possess of the christian faith. In fact, what little they have left is no more than disintegrated religion, bitter reminiscences of conflict between the Church and its clergy on one hand the conscience and mind of men of the other! There is nothing more left except a hideous schizophrenia which incites enmity between religion and all sorts of culture and emotions. Political purpose by struggling against

**For example, see Leviticus 25 : 36 Psalm 15:5; Luke 6:34 Bible, and Holy Qur'an II : 275, 276, 278, 279 (Editor)

Communism. Even if through such a tottering creed a system adjoining belief with action, individualism with collectivism, spirit with matter, scientific progress with spiritual control over such progress. Such a weak dogma does not hold the means for developing social life within the predominant framework of belief. What is required is a system that does not differentiate between faith and works. A system that rejects the allegation that it is impossible to have social justice without adopting atheism and materialism, or the allegation that materialism must be the prime factor, or that slavery and despotism can be lawful means for securing abundance of material production, or that of freedom of thought must be suppressed for the sake of maintaining affluence. What is required is a system that does not enjoin the cessation of scientific progress in the name of religion, nor confine the practice of religion to the suppression of science and knowledge. Finally, what is needed is a system whereby worship disciplines evolve until work becomes one of the aspects of that worship.

How, then, could we anticipate the discovery of such a system amidst the debris of a deteriorated conception, among the ravages of a bitter history or in the unbridgeable gap between the makeup of the religion the West has inherited (as modified by adverse historical circumstances) and the nature of human life in general, and the nature of this material life in particular? The new world society must come from another source and the religion that can provide this system in the most perfect manner is not the form of religion advocated today by the intimates of Mr. Dulles. Mr. Dulles wants merely to mobilize a religiously-veneered patriotism that might protect the Western order from communism. But religion can do nothing about the wretched battle between certain material systems and their adversary systems so long as religion is confined to that fading shadow of influence to which it has been relegated. It cannot defend people while it is disgracefully expelled from assuming any relevance in their lives.

It is most inappropriate for the religion of God to become as a slave clothed in the wrappings of servility, standing at attention to carry out the orders of its masters and be dismissed as they

like, reverently bowing to them, and waiting humbly and submissively behind the doors for the orders of its superiors!

No indeed, the religion of God can be but dominant master: powerful, dictating, honored and respected; ruling, not ruled, leading, not led. It does not defend people against communism unless they submit to it entirely; unless they trust the organizing and coordinating of their lives to its jurisprudence; unless they seek its verdict in all their affairs and disputes, and submissively accept its judgement. The Holy Qur'an says:

"But no, by thy Lord, they can have no (real) faith, until they make thee judge in all disputes between them, and find in their souls no resistance against thy decisions, but accept them with the fullest conviction." (IV : 65)

Only then will religion play its full role, the role of the master and not that of the fawning servant! Only then will the hideous schizophrenia come to an end, that separation which caused untold bitter distress and menacing dangers.

Only then will the saviour come whose properties and characteristics are loudly acclaimed.

This saviour, long awaited and expected by all, is genuine religion.